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REPLY TO AN OPEN LETTER
OF
W. B. CARROL, K.C.

A Member of the General Synod
Hymnal Committee

Audi Alteram Partem

Read, Mark, Learn and Inwardly Digest

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES



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W. B. CARROLL, K.C.

A Member of the Federal Grand

Jury at St. Louis

and Attorney at Law

St. Louis, Mo.

Toronto, 1st February, 1910.

W. B. Carroll, Esq., M.A., K.C., Gananoque.

MY DEAR SIR:—I am in receipt of your printed letter enclosed in another written by yourself and apparently calling for an answer. In this correspondence you refer kindly to me as one "who has been pre-eminent in his advocacy of missions, in Sunday school work, and more recently in your splendid articles in defence of Holy Scripture, and your timely protests against the insidious writings of the so-called higher criticism." You, with over five hundred people, have been more than good in repaying me abundantly for the trouble and financial outlay that I have been under in these matters by sending me so profusely communications expressive of hearty approval of the work. For this I am thankful.

I cannot but feel that there is possibly as much need to call attention in our Church to the attack made on its Protestantism by the proposed "Book of Common Praise" as there was to protest against the attack made on the Church universal by the work of the higher critics. I hope to convince you that the remarks made by me on the Hymnal deserve quite as much your consideration and approval as any statements that I have made in reference to the attacks of the higher critics on our Bible.

NO LAY-POPE.

You are pleased to call me a "Lay-Pope." Let me assure you of the falsity of this statement, and let me prove it by the most conclusive evidence. If I were a "Pope"—lay or otherwise—I should approve of the "Book of Common Praise," which seeks to introduce into the Church of England hymns, the writing of which a Pope of the Church of Rome, in order to cultivate the doctrine of Transubstantiation, or "the Wafer-God"—repudiated by the Church of England—approved. This was one of the principal errors which was cast out of the Reformed Church of England when she removed the encrustations with which Rome had in centuries covered her. To reintroduce this order and altar worship, with all the false teaching that surrounds it—a systematic effort has been set on foot, especially since the date of that great curse to our Church, "the Oxford Movement," which now openly seeks to bring about an alliance with Rome by its Anglo-Catholic propaganda. No, I am an anti-Pope, and therefore object to the same means being used in the Church of England as were successfully employed in the Church of Rome to make her an Apostate Church—that is, the introduction of the Thomas Aquinas or other Romish hymns, which did their work at Rome and would not be insisted upon in Canada if it were not thought and hoped that they would be as operative here and now as they were under the influence of Pope Urban IV.

LORD SELBORNE'S CONCLUSION.

It is impossible to controvert the learning and the conclusion of Lord Selborne. was a master on this subject, and his remarks were known to the Hymnal Committee, for care was taken that the members of it should be placed in possession of

his authoritative utterance. His language was quite sufficient to have given such a note of warning as should have led to the exclusion of these hymns if we do not desire to assist in the Anglo-Roman raid, and desire to make this Book of Common Praise an important element in carrying on this warfare.

Lord Selborne calls them "a group of remarkable compositions written by Dr. Thomas Aquinas for the first new Festival of Corpus Christi, of which he induced Pope Urban the Fourth to decree the observance." In those, he says, "the doctrine of Transubstantiation is set forth with a wonderful degree of scholastic precision, and has exercised probably a not unimportant influence upon the general reception of that dogma." No one ever doubted but that Lord Selborne was "a really earnest and conscientious Churchman."

THE ROYAL COMMISSION.

An equally important utterance is found in pages 42 and 43, sections 31 and 32 of the "Report of the Royal Commission on Ecclesiastical Discipline Presented to both Houses of Parliament by Command of His Majesty, 1906":—

"It would be undesirable unduly to restrict the liberty accorded to the Clergy in the selection of hymns and anthems, but in view of the evidence brought before us as to the misuse of hymns, we think it well to point out that doctrine contrary or repugnant to the articles or formularies of the Church of England inculcated by the words of the hymn stand on the same footing as it would if it were uttered in a prayer; and it is desirable that some supervision should, as far as possible, be exercised by the Bishop over the use of hymns and anthems. We have therefore framed one of our recommendations in accordance with this view."

THE CANADIAN HOUSE OF BISHOPS' MISTAKE.

It is a matter of very great regret that, instead of the House of Bishops regarding these words of wisdom, calling upon them to exercise supervision over the use of hymns and anthems, our Canadian Bishops, abandoning their position of watchmen, left the whole matter at large and relegated to the congregations the examination of and acceptance or rejection of the hymns, with this note:—

“It being understood that nothing in the Hymnal contained shall be considered as an authoritative pronouncement upon any doctrinal question or interpreted as impugning or varying any of the articles or standards of the Church as set forth in the solemn declaration prefixed to the Constitution of this Synod.”

HYMNS WHICH MAY JUSTLY OCCASION CONTROVERSY.

What a strange fiction that a note made to the hymn book by a Committee will prevent the false doctrine therein contained from entering in and doing its fatal work. How much better it would have been, instead of merely warning those to whom the book was presented for use, that it contained hymns that might be interpreted as “impugning or varying the articles or standards of the Church,” and that therefore care must be exercised in teaching them, to have exercised the supervision which the Royal Commission suggested, and have rejected such hymns as the late Archbishop referred to, in speaking of this hymn book at page 6 in his opening address, as being “Hymns which may justly occasion controversy”—the removal of which he therefore suggested.

OPINION OF ARCHBISHOP MATHESON, THE PRIMATE OF ALL CANADA.

In his charge to his Diocese in June, 1909, he says:—

“There are some hymns in the book to which individual Churchmen may take objection. . . The preface to the book safeguards the Church from endorsing doctrines which may be implied in any particular hymn, and no congregation is compelled to adopt the book.”

THE MINORITY REPORT.

In the Minority Report presented to the Synod this language is used:—

“Every wise consideration points to the exclusion of such hymns from our hymnal. . . Such exclusion is required by the law of our Church—unity calls for it—charity demands it—the sacred rights of conscience claim it—while truth insists upon it.”

THE VIEW OF THE BISHOP OF KEEWATIN.

The Bishop of Keewatin, in his charge at the Third Synod of his Diocese, says:—

“The new hymnal or Book of Common Praise, is not perfect by any means, and there are many hymns in it that personally I would rather have seen left out. . . The hymnal takes the same place as any other book, it stands or falls on its own merits. No Diocese or Parish is obliged to adopt it or is bound by it in any way. . . There are in it many hymns I would not care to use or see used in our churches.”

A MOST OBJECTIONABLE HYMN BOOK.

Now, what do we find as a matter of fact in connection with this hymn book and its introduction:—

1. That it contains, according to the statements of Archbishops and Bishops—

(a) "*Hymns which may justly occasion controversy*";

(b) "*Many hymns that personally I would rather have seen left out; that I would not care to use or see used in our churches*";

(c) "*There are some hymns in the book to which individual Churchmen may take objection; no congregation is compelled to adopt the book.*"

I do not know how many other Bishops may have adopted the same view. There was, therefore, full warning, which no doubt was very much elaborated, in the discussions which took place, that in introducing this book its contents would "*justly occasion controversy*"; that there were "*many hymns I would not care to use or see used in our churches*"; that there was nothing compulsory in what was being done, but a distinct option given, as "*no congregation is compelled to adopt the book.*" The congregations throughout the Dominion are warned that there are hymns in the book which some of the Bishops consider should be removed, and that the responsibility as to the acceptance or rejection of such a book is cast upon them. The congregations are to deal with the question.

In place of withholding it, eliminating the objectionable hymns, and exercising such supervision as the "*Royal Commission*" thought would be reasonable, the note of warning simply was given that hymns in the suggested book might "*justly occasion controversy,*" and in place of then and there dealing with the whole question, the whole book has been issued to the Church, giving this note of warning and stating that no congregation is compelled to adopt the book. Who, then, is to be blamed if that which was suggested by the Archbishop

and Primate and President of the Council finds its way into our Church as a subject of controversy? Without the Bishops this book could not have been introduced into the Church. The head of the Church in Canada warns that it may "justly occasion controversy," and yet this book, which may justly have this effect, is in that shape and form presented, with, however, the full right on the part of every member or congregation of acceptance or rejection. Under these circumstances, can there be any but the one answer to the question who introduced the controversy or the discord? Surely not those that the Church declares may justly by controversy seek to reject the book, against which the Church is warned, and in respect of which, where it contravenes the Prayer Book, a provision is made as to which is the rule. Such members are simply exercising their right, and attempting in the manner pointed out to prevent wrong being done to our Church by the introduction of Romish error where the option is given to them either to introduce or to reject it.

THE HIGH CHURCH PARTY INTRODUCE CONTROVERSY AND THEN COMPLAIN OF DISCORD.

There are other Bishops who take the same view of this book as did the Archbishops and the Bishop of Keewatin. Possibly no more extraordinary position could be taken than that which is now assumed by you, namely, that although Archbishops and Bishops of our Church warn against certain hymns in the book, stating that their introduction will justly cause controversy and make their presence the reason for warning the members of our Church thereof, and stating that it will be open to all, because of their presence, to accept or reject the book, I, as a Layman, should be blamed because I concur with many, it may be most, of our Bishops in this view, and claim the right to exercise

the alternative that is by them presented to me of accepting or rejecting. I do not cause the strife. With full warning you, and those who could prevent it, choose to adopt a course of action which, according to their own knowledge and statement, may result in action being taken to prevent the circulation of the false doctrine which is therein contained.

Possibly a more ludicrous aspect of the position you take is shown when you say of a Layman who follows the view of high dignitaries of our Church: "You, Sir, dictate to the whole Canadian Church after the whole matter has been passed upon by the General Synod," etc; and you further suggest that I should accept the conclusion of practically a unanimous General Synod," etc. I do accept the conclusion, looking at all that led up to it, and I find that: (a) notwithstanding the warning, hymns are retained "which may justly occasion controversy"; (b) but because of such retention the qualification is added: "No congregation is compelled to adopt the book"; (c) I therefore have, as a member of a congregation, the right to accept or reject. Believing it to be wrong to use or adopt the book, to have it in the congregation, in the Sunday school, or in the house, I exercise the right pointed out to me and I refuse to accept it, and take the liberty of giving, as permitted, the reasons for my action. Those who insisted, under the circumstances above referred to, in having such a book introduced, must accept the consequences of their action. They were warned of the price they should pay for the questionable course they were pursuing. They preferred controversy and they have it.

I WAS HEARD FROM, BUT WITHOUT SUCCESS.

You state: "During the compilation of the hymnal numerous drafts were sent out from time to time and many valuable sug-

gestions received and adopted." And you ask: "Why were you not heard from then?" My simple answer to that is that I wrote three letters to the Secretary of the Committee while the work was being carried on, setting out my objections and strongly urging that in the interest of peace and of the Church the hymns complained of should be rejected.

You further state that: "A hymn said to be a favourite of your own, though little known—'Father, to Thee I Come'—and much inferior to any of the hymns to which you object, was accepted on the representation that this hymn had been used by you and a few others at your summer home in Murray Bay." I made no statement of the kind, but I did say that this hymn had been introduced with very great acceptance to the Church at Murray Bay, and was constantly used. Among suggestions that I made to the Secretary of the Committee, I asked that there should be a certain number of hymns placed at the end of the book for use in times of sickness, distress and sorrow, and I suggested this hymn as very beautiful and one that had given refreshment to many, should be placed in this list. It requires a poetic taste and a sympathetic temperament to appreciate it. You do not appear to do so.

IS ALL THE CHURCH NOW TO BE COMPELLED TO SWALLOW HYMNS A. & M.?

On reconsideration you must surely withdraw the statement you make of the Book of Common Praise, that "no hymnal of which I am aware is so absolutely fair to Evangelicals as that which you so vigorously condemn. Surely those that have been brought up on A. & M. have a right to be considered." You must be perfectly well aware that Evangelicals found Hymns A. & M. so untrue to the teaching of our Church and so offensive to them, that they then did what they may have to

do again—prepare another book largely used by them since, called “The Hymnal Companion.”

A GREAT GULF BETWEEN EVANGELICALS AND ANGLO-ROMANS.

I must with regret absolutely contradict your statement that “the matters in which Dr. Scott and yourself are apart are not very great. You have much in common.”

It shows, to my mind conclusively, how little you appreciate those great fundamental truths which create a great gulf between Evangelicals and the Anglo-Romanizers who are seeking to lead us back to Rome.

Dr. Scott, of St. Matthew's Church, Quebec, is one of the most extreme Romanizers we have in the Dominion of Canada. He is advertised as “the Provincial Superior of the Confraternity of the Blessed Sacrament,” which has wards established in Montreal, Toronto, Halifax, St. John, Charlottetown, Quebec, Hamilton, Qu'Appelle, Ottawa, Kingston, Vancouver, Victoria, Lennoxville.

The chief objects of this Society are the propagation of the belief in “the Mass” and the “Real Presence,” together with the advocacy of fasting communion, prayers and masses for the dead, and the “reserved Sacrament,” as set forth at large in its manual and monthly secret intercession paper. How is it possible that I, a humble member of the Reformed Church of England, could have in Church matters much, if anything, in common with one whose Anglo-Roman programme is to assimilate the Church of England with the Church of Rome? Do you not see that such statements throw discredit on the whole of your letter?

THE OLD JESUITICAL PLAN OF THE CAMPAIGN.

How they must weaken the force of the following sentences: "We dislike very much to have discord and disunion in the Church"! (when you knowingly are introducing it!) Again you say: "Surely the day has arrived when we have much in common and when there is so much to be done that bygone misunderstandings can be laid aside." Further you say: "I do not believe that we have any number of Clergy who have the slightest desire to be untrue to the Church, and the suggestion that we have a Romanizing party in the Church has little foundation."

The Church of Rome is straining every nerve to conquer the Anglo-Saxon race, and boasts of her enormous progress. At a time when every member of our Church should stand true to her colours, we have in our land societies such as that above mentioned, the C. B. S., and "the English Church Union"—the latter having also a "Canadian branch" with over three hundred members, to which ministers of our Church belong, who openly advocate the "restoration of visible communion" between the Church of England and the Church of Rome.

NO UNION OF THE CHURCH OF ENGLAND WITH ROME.

As a part of this Romeward movement, a Book of Common Praise is sought to be introduced which teaches the very error which caused the dividing line between the two Churches.

This dividing line is becoming from year to year more distinct as the members of the Anglo-Roman movement draw closer and closer to Rome. Cannot you understand how completely people are withdrawn from true communion with the Reformed Church of England who openly, as does Dr Scott, advocate and work for the "restoration of visible communion"

between the Church of England and the Church of Rome, and adopt the following programme on the lines of the hymns objected to, which shows to demonstration how they understand them and what they know they teach:

"We members of the English Church Union, holding fast to the faith and teaching of the one Holy Catholic and Apostolic Church—that in the Sacrament of the Lord's Supper the Bread and Wine, through the operation of the Holy Ghost, become in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most holy Sacrament of the altar under the form of Bread and Wine, is to be worshipped and adored—desire, in view of present circumstances, to reaffirm in accordance with Christian faith, and to declare that we shall abide by all such teaching and practice as follow from the doctrine of the whole Catholic Church of Christ."

HOW DISCORD IS INTRODUCED.

Thus it is that discord, controversy and divisions are introduced and maintained in our Church, causing among other matters to be deplored, the duplication of Theological Colleges, which the Sacerdotal and Ritualistic teaching found in some, drives the members of the Reformed Church of England for their protection to adopt. The blessing of God that so largely and visibly rests on the Protestant colleges, demonstrates His approval of these efforts.

HOODWINKING THE SIMPLE.

These conspirators, while they cry "Peace, Peace," are hoodwinking the simple in order to preserve a nominal peace and obtain concession after concession, all on the Romish trend. They, however, yearly boast among themselves the progress they

are making, and yearly publish for private circulation the increased numbers of churches which, following their teaching, adopt—

"Daily Holy Eucharist.

Vestments.

Incense.

Altar Lights.

Mixed Chalice.

Eastward Position."

ROMISH RITUAL DEMANDS ROMISH HYMNS.

One can now well understand, with Vestments, Incense, Altar Lights, Mixed Chalice, Eastward Position, and all the surroundings of the Apostate Church, what a need must be felt for the accompaniment of the Romish hymns, and how utterly at variance all this medieval display and hymnology are with the simple, pure service of the Reformed Church of England.

WHENCE INTOLERANCE AND SCHISM COME!

The best answer to your expressed opinion that many members of our Church are "moderate and tolerant," is to ask you to look back to the intolerance of those members of the Hymnal Committee who listened to learned and unanswerable arguments against the reception of these hymns, and being utterly unable to answer them, simply displayed the fact that they were "immoderate and intolerant," and throwing courtesy, Christian charity and peace to the winds, doggedly insisted upon their majority which they so exercised as to bring on the controversy to which you object.

Look back again only so far as last year, when a Clergyman of marked ability, Christian character, known and respected by all men in and outside of the Diocese of Toronto, was pre-

sented as one who, in the interest of our Church, should receive the office of Bishop of the Diocese, but was ignominiously rejected by the intolerant Trinity College faction, only because he received his education at Wycliffe College and was a valued member of its professorial staff. Such acts compel the members of our Church to remember that these are the days of the Church militant, and that it is a sin to permit themselves to be lulled into a sense of safety which does not at present exist, and which will not, until the Romanizers in our Church cease their efforts to win our Church back to Rome.

*"O blessed rest if once the race were run,
O happy slumber if the goal were won;
Dreams that are sweet at even, at noon were sin,
With foes to combat and a heaven to win."*

Everything that surrounds us shows that beyond any doubt we live in the period of the Church militant. Our people must not be cajoled into the abandonment of the fundamental truths of our Reformed Church, and the replacing thereof by errors of the Church of Rome. Observe that those who endeavour to mislead us with this false cry never ask us to stand peacefully in the old paths, but it is ever by some change toward Rome that this so-called peace, that is disrupting our Church, is to be attained. It is well that attention should be very definitely called to this peculiarity of the pseudo-peace party in our Church; and that as our attention has now been distinctly called to the matter, wherever one approaches us in these days with the shibboleth of peace, and takes us by the hand to introduce us to some new vagary in our Church service, we should oppose him with our blessed Lord's anathema: "Get thee behind Me, Satan; thou art an offence unto Me; for thou

savourerest not the things that be of God, but those that be of"
—Rome.

UNWARRANTED LIBERTIES TAKEN.

It appears to me that you take great and unwarranted liberties, not only with the living, but with the dead. You mention Hymn No. 233 as being the favourite hymn of the late Archbishop Bond, Bishop Baldwin, and Bishop Carmichael. From my knowledge of these three Bishops, I feel quite satisfied that your informant was incorrect when he gave this information. As to one of them, I speak with absolute confidence, having received the fact from his own lips, that his favourite hymn, which with regret I do not find in the Book of Common Praise, was—

*"My hope is built on nothing less
Than Jesus' blood and righteousness."*

This is found in the Hymnal Companion, but not in Hymns Ancient and Modern.

OBJECTIONS WERE TAKEN AND MAINTAINED TO THE END.

You appear to desire to minimize the objections taken before the Committee, and the hymns suggested by these objections, and would have people to assume that the objectors assented to the conclusions arrived at by the Committee. I personally enquired as to this matter, and find your statement absolutely incorrect. They have gone over with me the strenuous battles fought in the Committee. The utterly indefensible manner in which they were treated. The absence of any argument whatever that could warrant the introduction of these hymns, and the determination to retain them, no matter what objections

were taken, what discord was caused, and how opposed they were to the teaching of our Church.

IRREVERENT INNOVATIONS

The mode in which you deal with the word "Altar" instead of "Table" gives an apt illustration of the method employed in the attempt to Romanize the Church by the Trinity College party to which you belong.

Of the use of this word "Altar" you say: "Because many of us prefer the former as a more reverent word, cannot surely create any real difficulty." It is by such statements that the work of attack against our Church has been largely carried on. We are assured that reverence demands the innovation. We are further assured that very many want it. We are told that in the interests of peace this change should be assented to, and that it can surely make no difference. But these people who have set forward to accomplish this class of work are generally skilled in the make-up of the Church of Rome. In respect of the change under discussion, they are fully aware that at the time of the Reformation this word was the one employed in the Romish Mass Book. That because of all the error that clustered around this word, it was cast out of the purified Book of Common Prayer, and is not found once in it. That this book, with all the errors that clustered about it of a sacrificing priest, a sacrifice, the eastward position, the turning a piece of bread into a Wafer-God, the exalted position of the priest as one to receive confessions and grant absolution, needed an altar, and that therefore, ever since, the Romanizing party, in our Church has laid a stress, the importance of which cannot be exaggerated, on changing the Table of the Reformed Church of England into the Altar of the Church of Rome. To my mind, it is dishonest to endeavour by the specious plea that

one word is softer or more reverent than another to get people to assent to the introduction of Romish error. Those who suggest the change know well all that is involved in it, and seek to hoodwink others who are not so learned. So much has been said and done of late in the way of making this change that it is time that there should be plain speech on the subject.

UNREASONABLE INTERPRETATION.

It cannot be denied but that Bishops, Archbishops, Archdeacons, Church dignitaries and Laymen, when the question of these hymns was first brought up, utterly denied that those objected to on doctrinal grounds could be so "reasonably interpreted" as to be in accord with the teachings of our Church. No "reasonable interpretation" can make these hymns such as our Reformed Church could accept. They mark a distinct step in the departure from the safe standing ground of our Prayer Book to the Roman platform. It was because this result was so self-evident to unprejudiced minds that the leaders in our Church made the stand they did as above set forth.

This important point is also beyond dispute, viz., that those who made objection to these hymns have not up to the present altered their conclusion, but with as good reason to-day as when the objection was taken, disapprove of them as teaching false doctrine.

No "reasonable interpretation" then or now presented satisfies them that these hymns should be found in a hymn book of the Church of England.

EVEN DOUBTFUL HYMNS SHOULD HAVE BEEN REJECTED.

I entirely concur with them in this conclusion, as I entirely differ from them that they should not accept the responsibility

and refuse them a place in the Book of Common Praise. I think that the wiser and truer course would have been, on the conclusion they originally arrived at (that these hymns should not appear in the book), to have accepted the responsibility, and refused them admission. They thought proper to admit the hymns and cast upon the congregations the responsibility of accepting or rejecting the volume for use in their churches. They left the matter open to their consideration, with, however, their condemnation of the teaching given, in order, it is presumed, to guide the congregations on whom they cast the burden of acceptance or rejection.

IT IS NOW OPEN TO CONGREGATIONS TO DO SO.

The hymns and their teaching have been so much canvassed that it may be thought scarcely necessary to do so, but in order to show how absolutely justified congregations are to-day in accepting the conclusion of the soundness of the views of those that we might well look to as our leaders, let me point out to you a few which should be conclusive against the reception of such a volume in our Church as the Book of Common Praise, for the same reasons that were assigned when at first they were suggested and objection was taken to them.

THOMAS AQUINAS INTRODUCES TRANSUBSTANTIATION TO THE CHURCH OF ENGLAND.

Let me, necessarily very shortly, call attention to a few of these thirty-one hymns, of which I earnestly ask your most careful consideration.

No. 248. One of the "Thomas Aquinas" hymns. This is in full harmony with the ceremonial acts of the priest, who, "with his back to the people," manipulates the elements.

So sacred and wonderful is that which is supposed to be

done, that against the Church's orders it must be concealed. This hymn, as a fitting accompaniment of the service of the Mass, is sung.

V. 1 introduces—

"The glorious Body."

V. 4 thus deals further with the subject:—

*"Word made flesh true Bread He maketh,
By His Word His flesh to be."*

By the word and manipulation of the priest such a transubstantiation has taken place in the elements that the position of the recipient is to be, v. 5:—

"Before Him bending";

And this is said not to be idolatry, because the actual Body and Blood can now be called "Him" (God), before whom we are to bend—giving the Bread the adoration due to God alone!

And this is followed by line 2:—

"This great Sacrament revere."

That which now appears uplifted before the recipient as "Him," God, and "this great Sacrament to be revered," was, until dealt with by the priest, a piece of bread. Here is the Romish doctrine of transubstantiation in full blow. We are to "bend before Him," "revere the Sacrament" on the altar! No wonder that a slavish worship by the people is demanded by the priest who can make his Creator out of a piece of bread, and that people superstitiously look up to him as one who can in the confessional absolve them from their sins.

This transubstantiation error is further presented in another Communion hymn of "Thomas Aquinas," No. 245, v. 1:—

*"Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be,
Here Thy Presence we devoutly hail."*

From this erroneous teaching of "A hidden Saviour, who in Thy Sacrament dost deign to be," and of whom it is said, "In Thy Sacrament Thy Presence (the Real Presence) we devoutly hail"; and further, v. 4:—

"Whom now beneath a veil we see." (the veil of the Bread).

Adoration is thus given to a Saviour hidden "in Thy Sacrament."

It is painfully brought home to us in too many of our services how deep-seated is the teaching of this hymn when we view all the superstitious worship given by a priest as he performs his ceremonial acts, and finally worships the Wafer-God he has made, and by the bowings, curtseyings and genuflections of his deluded congregation who follow the lead of their misguided priest.

Then No. 254, v. 3:—

"He gave Himself in either kind."

This was written for a distinct purpose. Nobody knew better than Dr. Aquinas what he wished to accomplish, and how to carry it out. This denial of the cup to the Laity was at that time a very live subject. He succeeded so well in his endeavour to instill this doctrine that the cup was denied to the Laity, and by the Council of Trent this denial was made the law of the Roman Catholic Church, thus further severing itself from the Greek Church. The full force of the Romish character of this hymn, and all that was sought to be accomplished by it, cannot be comprehended without looking at the history of the Romish Church at this period.

**THE WORD UNKNOWN IN THE BOOK OF COMMON
PRAYER INTRODUCED INTO THIS HYMNAL.**

No. 250:—

"Before Thine Altar kneel."

How much of this idolatry we have even now in our Church!
It is a time for deprecating instead of encouraging it.

Again, No. 251:—

*"And feel when we approach Thy board
We have an Altar here."*

Then again, No. 71, part 3, v. 3:—

*"He comes with faithful hearts to dwell
Who round His Altar throng."*

Then No. 392. A wretched jingle, with the following, v. 3:—

*"All for Jesus—at Thine Altar
Thou wilt give us sweet content;
There, dear Lord, we shall receive Thee
In the solemn Sacrament."*

**WHAT DOES THE "ENRICHMENT OF OUR PRAYER
BOOK" MEAN.**

We may well ask ourselves most seriously, Does the present movement called "the enrichment of our Prayer Book" mean that it is to be dragged down to the level of the teaching of the Church of Rome, so that our Book of Common Prayer may be lowered to the level of the Book of Common Praise? It is most refreshing to turn from these Mass Book hymns, with their mechanical or materialistic teaching, to the simple spiritual instruction of our Church as it stands at present.

THE TRUE REAL PRESENCE.

"The Body of Christ is given, taken, and eaten, in the supper only after an heavenly and spiritual manner." *"And the*

mean whereby the Body of Christ is received and eaten in the supper is faith."—Article 28.

"No adoration is intended or ought to be done, either unto the sacramental Bread and Wine, there bodily received, or unto any corporal presence of Christ, natural flesh and blood—the natural body and blood of our Saviour Christ are in Heaven, and not here."—(Note at end of Communion service).

So that we find the teaching of the Church of Rome, as given in the above hymns, utterly opposed to the instruction of the Church of England as given in the Articles and Formularies.

The following simple statement shortly, but truly presents the conclusion of our Church in this matter:—

"The real presence of Christ by faith; in the hearts of worthy recipients of the Holy Communion; in opposition to the figment of His Presence corporally or spiritually on the Communion Table under the form of Bread and Wine after the consecration of the elements."

THE ACCURSED TREE.

No. 130. Why should we submit to "his false teaching—

*"O Tree of glory,
Tree most fair,
Ordained those holy limbs to bear."*

when our Bible tells us in place of its being "a tree of glory" and "tree most fair," that it was an accursed tree?

Again, how the mind shrinks from this horrid analysis:—

*"Upon its arms, like balance true,
He weighed the price for sinners due."*

No balance can weigh the value of this Sacrament. Its value

is priceless, as the offering was of God in Christ.

But this hymn must have been introduced to accustom us to one of the great Roman Festivals, as shown by its first two lines:—

*“The royal banners forward go,
The Cross shines forth in mystic glow.”*

Read further and consider Nos. 233, 259, 131, 397, 242, 249, 397, 563, and 653.

Then after rejoicing in the scriptural message of our Article:

“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works and deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort,” one is rather rudely asked by such hymns as No. 38, when, in answer to the question there asked, v. 2:—

“How are we to reach that city?”

a portion of the answer is:—

“By a life of doing Good.” !

And in No. 106, v. 6:—

“To gather from these fasts below, immortal fruit above.” !

No. 122, v. 3:—

“But spare Thou they who sin deplore.”

And —

*‘Grant us to mortify each sense
By means of outward abstinence,
That so from every stain of sin
The soul may keep her fast within.’*

And again, No. 123, v. 3:—

*“Then let us all with earnest care
And contrite fast and tear and prayer,*

*And works of mercy and of love,
Entreat for pardon from above."*

This would teach us another Gospel from that given in our Article.

Then comes baptismal regeneration, No. 653, v. 3:—

*"We love the sacred font,
For there the holy dove,
To pour is ever wont,
His blessing from above."*

How absolutely untrue is this statement!

In the celebrated, long-drawn-out persecution of the Reverend Mr. Gorham by the Bishop of Exeter, it was finally determined that the Church did not make this demand upon her ministers or people. Our blessed Lord stated:—

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Again, in No. 365, v. 3, the mechanical system is presented:—

"For the font's renewing waters."

As if the water in the font gave regeneration!

Again, No. 267:—

*"'Tis done! That new and heavenly birth,
Which recreates the sons of earth."*

TACTUAL SUCCESSION.

No. 285 is a strong hymn in support of the great Romish doctrine of tactual succession, or the creation of Church dignitaries by palmistry. V. 2:—

*"Its twelve Apostles first He made
His ministers of grace,
And they their hands on others laid,*

*To all in turn their place.
So age by age and year by year
His grace was handed on."*

No. 65, v. 3, is on much the same lines:—

*"For the font's renewing waters,
For the altar's feast divine,
Ministry in changeless order,
By the sacred three-fold line."*

This dogma of a tactual succession the very learned Dean Alford called "a fiction of which I find in the New Testament no trace."

The book would be the better if the Confirmation Hymn, No. 270, were omitted. V. 2:—

*"Before the Cross of Him who died,
Behold, I prostrate fall."*

Why should we ever be cast back upon the materialistic, and the child be instructed to prostrate himself before the Cross and not before Him who died upon it?

AN IMPERFECT HYMN BOOK.

If this book had not been presented, and loudly applauded as "the best hymnal in the world," I might not have been inclined to examine minutely a work which is claimed to be perfect; but having done so, I ask a fair consideration of the question whether, in each of the fifty hymns referred to, there are not such inelegancies and unpoetic expressions as should have prevented them being included, without more or less alteration, in any "perfect hymn book." I simply trouble you with three:—

No. 640. A little poetic taste would have improved this hymn and made it conform to the scriptural account.

The Gospel tells us that our Lord "went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified Him."

Now, how completely, the beauty of this hymn is marred by the contradiction of the scriptural account which would be very present in the mind of all Scripture readers, of our blessed Lord going out in the drear, barren, rocky place of skulls where He suffered for us; which is thus rendered in this hymn?

*"There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all."*

I love the language and the beauty of Hymn No. 21, so well known to all of us:—

"At even ere the sun was set."

You find it thus in "Hymns Ancient and Modern," as also in "The Hymnal Companion." This is both poetic and in accordance with the passage in Mark 1: 32, for it was at the setting of the sun, was, when the sun did set or was setting, and not after it had set, that the diseased were brought to our Lord. But this "best hymnal in the world" replaces the poetical "ere" for the prosaic word "when," and conveys an idea other than that found in the hymn book referred to, for it states: "when the sun was set." The Gospel statement is, when the sun did set, or at the setting of the sun, and not when the sun was actually set, and therefore from the poetical and scriptural view the beauty or truth of the hymn is sadly interfered with in this new version.

Again, Hymn No. 419. We had in this hymn two lines which were verily a household word. V. 3 (v. 4 in the original):—

*"Dear Lord! and shall we ever live
At this poor dying rate."*

Here the contrast of the words "live" and "dying" is the strength of the lines.

The above are taken from "a carefully revised and corrected edition of Dr. Watts' Hymns," published in 1816.

How much weaker are they in the "perfect hymn book"! How one misses the force of the poetic language, which is lost in the following:—

*"Dear Lord, and shall we always be
In this poor dying state."*

We should feel grateful to the Protestant members of our Church on the Committee, including Bishops and Church dignitaries, who strenuously opposed the inclusion of the hymns which would Romanize our Church and prevent its being a Book of Common Praise.

THE DESCENT OF THE HYMN BOOK.

It is instructive to consider the various phases through which this hymnal passes:—

(a) It was first to have been a hymnal in which all Churchmen might unite upon the broad lines of the Book of Common Prayer, and have it bound up with it as a companion volume;

(b) Then its promoters were satisfied to permit it to be a book authorized by the Synod as a common hymn book for all;

(c) And finally it came down to be a hymnal, the use of which is permitted, with the large qualifications made necessary because of the class of hymns that an insistent majority compelled.

OUR SOLEMN DUTY.

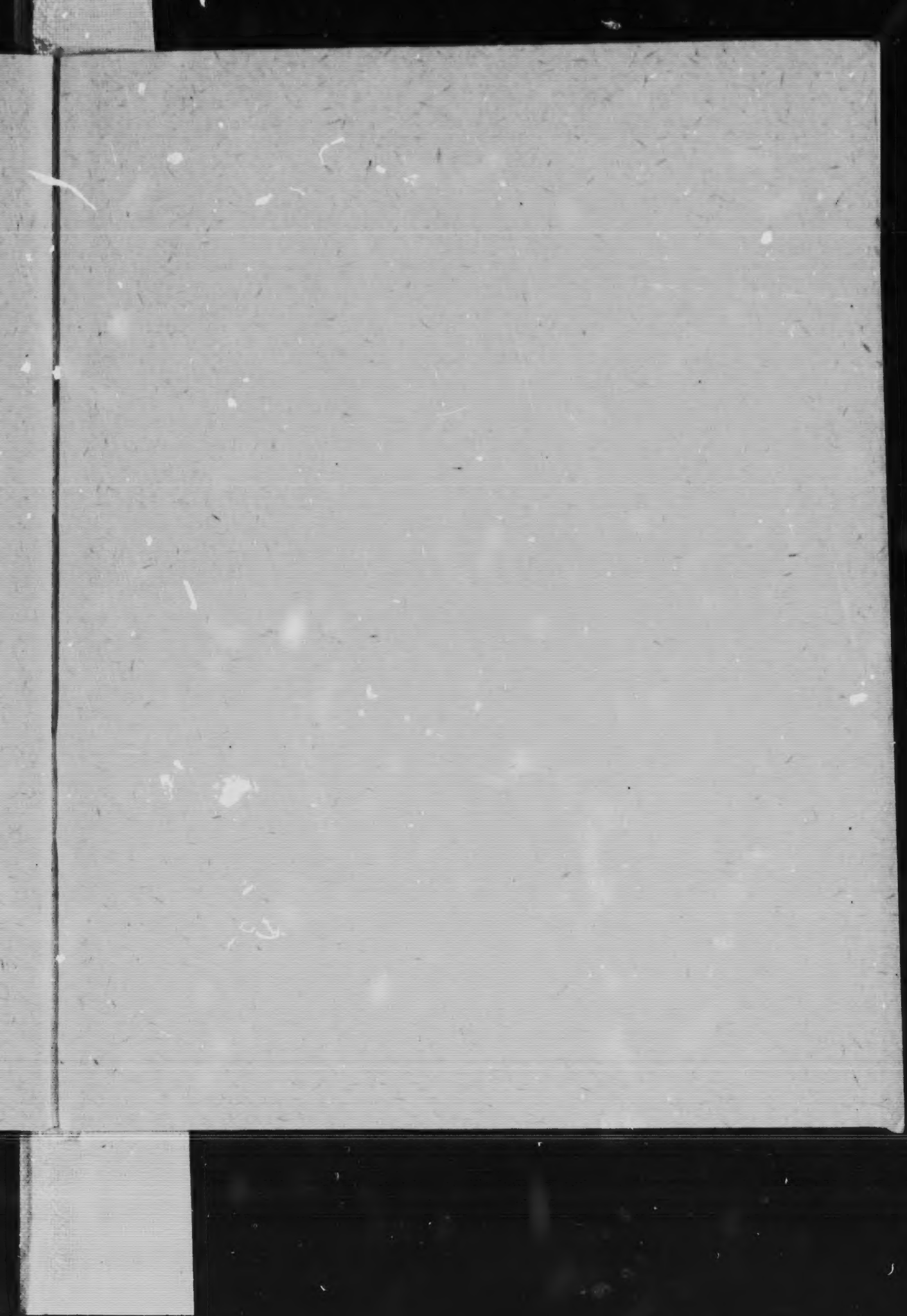
The choice is now for the first time presented to the congregations of the Dominion of Canada. Will they at this juncture in the history of our Church, when it is especially necessary for her sons to stand fast, do so? Or will they enter into a compromise with error, and draw upon our Mother Church all those consequences which flow from such a course? Will they approach some steps nearer to Rome and further from our natural and true allies—the Reformed Churches of our land? Will they accept the mechanical system of religion, with the object lesson before them of its results as given in Italy, Spain, Portugal, France, and the South American Continent, or, accepting the teaching of our blessed Master:—

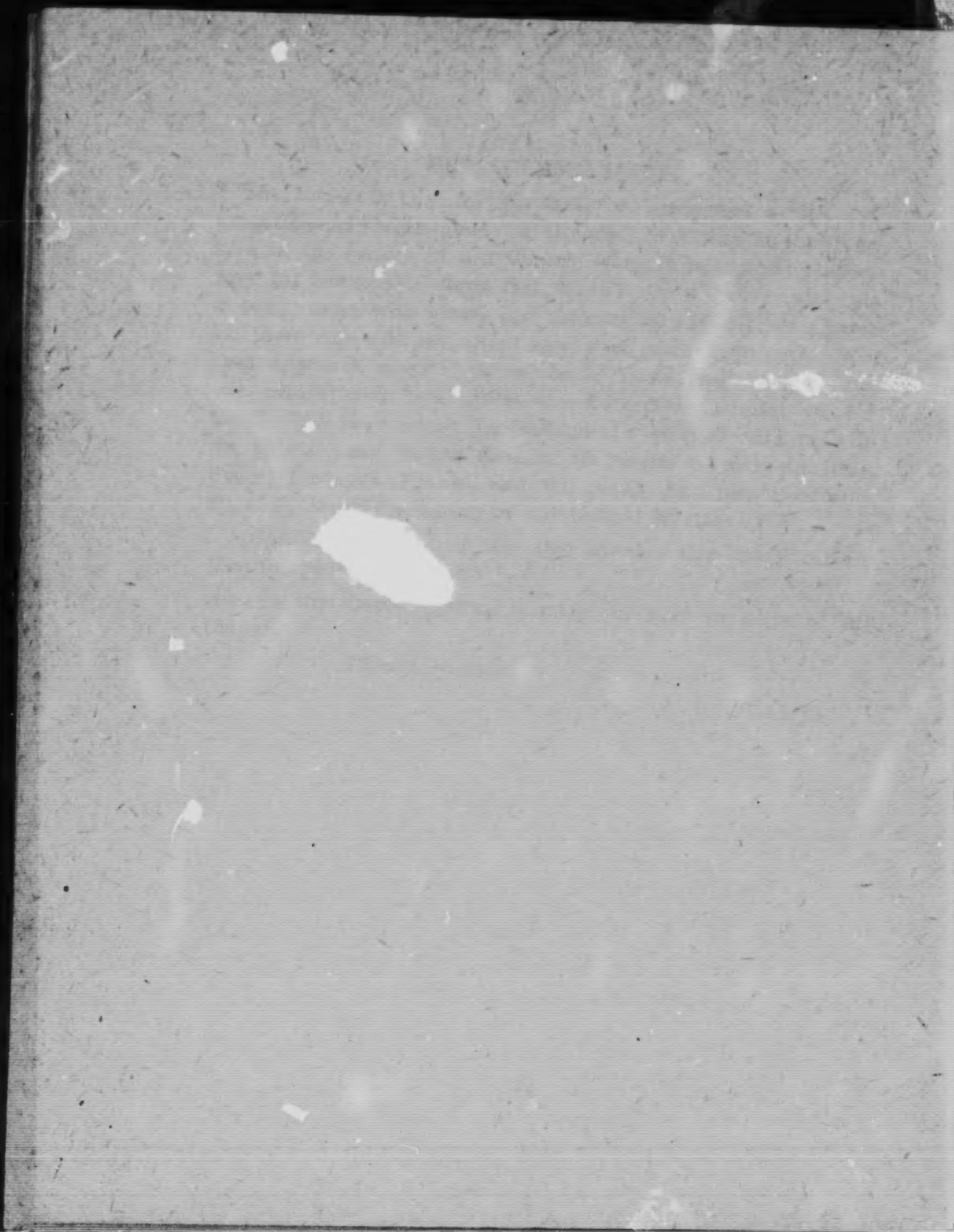
“God is a Spirit, and they that worship Him must worship Him in spirit and in truth”—

cling to the simple spiritual worship which is the glory of our Church.

Faithfully yours,

S. H. BLAKE.







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*Copies of this Pamphlet and others of the Series can be
obtained from L. S. Haynes, 502 Yonge Street,
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